

773 from the roots *lei*, tree, and *ei*, face, likeness, appearance, arriving thus at the meaning "the One who has the appearance of a tree". In support of this he notes that another and shorter name of *Heizai Eihib* is *Haigib*, Great Tree, from *lei*, tree, and *gei*, big.¹

Heizai Eihib is said to have been a great and celebrated magician among the Hottentots in prehistoric times, who did miraculous things. The Naman all describe him as their great-grandfather, and as a powerful rich chief. He lived originally in the east, and had plenty of cattle and sheep. He conquered and annihilated all the enemies who killed his people; he was clever and wise, and could foretell what was going to happen in the future. He was born, according to one tale, of a young girl who had chewed a kind of grass and swallowed the juice, thereby becoming pregnant. The boy was as remarkable as his birth. He committed incest with his mother; he fought and killed various evil monsters; he conquered great lions, and put enmity between the lion's seed and mankind. He could change himself into many different forms, and was able to go through [825] mountains and rivers when pursued. He cursed the lion, the hare, and the vulture, and to his commands are ascribed the habits of these creatures, as well as certain human observances. He died in many places, was buried, and always came to life again; and another legend represents him as being reborn as a young bull from a cow impregnated by eating grass.²

773 His "graves" are found all over the country, in the Cape Colony
 ● 778 as well as in South-West Africa, generally in narrow mountain passes on both sides of the road. Natives passing these graves, which consist of great heaps of stones piled up high, throw pieces of their clothing, or skins, or dung of the zebra, or twigs of shrubs and branches of trees, as well as stones, on the heap.³ This they do, says Hahn, to be successful on their way; and they generally, if hunting, mutter the following prayer:—

[782]

O *Heizai Eihib*,
 Thou, our Grandfather,
 Let me be lucky,
 Give me game,
 Let me find honey and roots,
 That I may bless thee again,
 Art thou not our Great-grandfather?
 Thou *Heizai Eihib*!

¹ Op. cit., 132-4.² *Black, Beyond the Fyn in S. Africa*, 77-82; *Eichenscheidt*, in *Monatsschrift für die Kunde des Morgenlandes*, 1901, 213; Hahn, op. cit., 64-73; *Meinhold, Lebenslauf der Nama Sprache*, 171-7 (Nama name); *Veldner, "The Nama"*, 131-2.³ *Lichtenstein, Reisen im südlichen Afrika*, I, 349; *Altmüller*, op. cit., I, 187; *Black*, op. cit., 76; *Eichenscheidt*, loc. cit.; Hahn, op. cit., 69, 134.

SUPERNATURAL BEINGS

385

Sometimes more substantial offerings of honey and honey beer are left at his graves. The Nama say that when he returns in the evening from his walks in the veld he is glad to see that they thus honour him. He still gives the people good advice, and tells them how to kill the lion's children and other wild animals, and he prevents danger from befalling them if they honour him. 773 776 ●

Hahn identifies *Heisi Eibib* with both *Tasi //Goab* and the Moon. All three, he says, come from the east, and that is why the doors of the huts and the graves are found in that direction. The bodies of the dead are also placed towards the east, so that their faces may look towards sunrise. Even those who possess wagons place them in such a position that the front is open to the morning sun. And the Naman, when asked why they do so, always answer, "Our grandfather *Tasi //Goab*, or our ancestor *Heisi Eibib*, came from the east." Both are invoked as "Father" or "All-Father"; both are rich and possessed of plenty of cattle and sheep. They all promise immortality to men, and fight with the bad beings; they kill the enemies of their people. All three can alter their shape; they can disappear and reappear. 764 773 823

This identification cannot be accepted. In spite of the resemblances noted by Hahn, the differences are more numerous and far-reaching. *Heisi Eibib* appears as the central figure in a cycle of myths; he has a family, and has dealings with various other people and animals. Moreover, like the Mantis in Cape Bushman folk-lore, he is full of tricks and his character is not altogether blameless. *Tasi //Goab*, on the other hand, figures only in the combat with *//Gamaab* which gave him his name. He is also looked upon with far more respect and reverence than is *Heisi Eibib*. He has creative powers, which *Heisi Eibib* has not. The latter seems to be in no way connected with the rain, whereas *Tasi //Goab* is essentially the rain god, and is worshipped as such. *Heisi Eibib*, again, is prayed to only at his graves, and there is nothing at all to link up these graves with *Tasi //Goab*. The two, moreover, are always spoken of by the natives themselves as separate beings. It appears, therefore, that they must be regarded as distinct from each other. 773

It is difficult to determine exactly what graves are specially connected with *Heisi Eibib*. Alexander, as we have seen, distinguishes *Heisi Eibib's* graves, "large heaps of stone on which had been thrown a few bushes," from "the common graves covered with a heap of 773 778

RELIGION AND MAGIC

773 stones"; whereas Biden and Kling use the term "heidje eibib" in regard to all graves, although speaking also of a specially large
 778 "heidje eibib" near O'okiep. Hahn says that branches are thrown only on the graves of *Heisi Eibib*, not on any others, which appears also from Alexander's remarks. Vedder, again, "was interested to know whether there were really human remains under these often stately monuments of piled up stones. Indeed, I was told that nothing of the kind was to be found under these heaps of stones, as Heiseb was resurrected; but I did not believe these sayings. I, however, found that the earth under these sepulchral monuments was indeed empty." He, therefore, concludes that these heaps were originally beacons set up by the Bushmen at those places where strangers used to cross their tribal boundaries on foot, that is, where there were old paths, and that later, when the Bushmen had to evacuate their country for the new immigrants, these boundary marks appeared to the Hottentots as graves, which were revered as the graves of their own ancestors by piling stones on them.¹

769 Whatever the origin of these heaps, it is at least certain that the
 778 Hottentots regard them as the graves of *Heisi Eibib*, add stones, branches, and other objects to them, and pray at them to *Heisi*
 773 *Eibib* for success in hunting, much cattle, and other benefits. We have previously noted that ordinary graves are also added to in this way, and that people will sometimes go to pray at the graves of the parents. This suggests that *Heisi Eibib* is in some way connected with the ancestors. One is inclined, therefore, to look upon him either as a traditional hero of the past, round whom a series of legends have collected, or possibly as a mythological ancestor living much the same sort of life as the Hottentots themselves did. He certainly does not appear to be a personified nature deity of the same kind as *Tsui //Gosk*. And it may be added here, that in translations of the Bible and other religious works into the Hottentot languages, the name *Tsui //Gosk* is by some writers used as a rendering for "God", whereas *Heisi Eibib* never is. This in itself indicates how different were the native conceptions of these two figures.

773 In the mythology of the Hottentots *Tsui //Gosk*, as we have seen,
 776 appears as a great tribal hero, many of whose people are killed by the evil chief *//Gamsk*. *Tsui //Gosk* goes to war with *//Gamsk*, and finally destroys him by giving him a blow behind the ear; but

¹ Op. cit., 1921; cf. also, "Ueber die Vorgeschieden der ... Bushmänner," J. Z. N. 46. Bd. 1, 1 (1927-8), 12-22.

B
H
398

RELIGION AND MAGIC

771 boys. This particular association, in other words, is peculiar to the
 171 North-Western Bushmen; but whether it has been borrowed or is
 381 simply a local development cannot be decided in the light of our
 present knowledge.

B Finally, the Hottentots speak also of *Heisi Eitib*, who seems to be
 H a sort of ancestral hero, and who is worshipped at his "graves",
 771 where he is prayed to for success in hunting, etc. His mythological
 773 character in certain respects resembles that of the Mantis among the
 778 Cape Bushmen, but the latter is not the object of a grave cult, and this
 171 *Heisi Eitib* primarily is. There is no being corresponding to him
 among the Northern Bushmen, although his name occurs, obviously
 as a borrowed element, in the *Heiseb* of the Heikum of Etosha Pan
 and of North-East Ondonga (among the former as that of a "bringer
 of blessings", among the latter as that of an "evil spirit" 1), and
 possibly also in the *Hiske*, i.e. *Huwe*, of the Naron and Auen. Con-
 sequently this conception must be regarded as peculiar to the
 Hottentots.

B The resemblances noted above are far-reaching, even when allowance
 H is made for the by no means insignificant differences in detail. The
 771 Northern Bushmen especially seem to have many elements of religious
 171 belief virtually identical with those of the Hottentots. There has
 certainly been a good deal of mutual influence here, but the similarities
 not so much in detail as in general features are too numerous and too
 fundamental to be attributed solely to borrowing. Meticulous
 comparison must unfortunately be ruled out as at present inadvisable:
 we know far more about the religious system of the Hottentots than
 we do about that of the Bushmen, of which indeed the available
 information is so scanty that any elaborate discussion based on it
 can only be regarded as somewhat speculative. It can nevertheless
 be fairly confidently asserted that among both the Northern Bushmen
 and the Hottentots we find, in addition to the worship of the moon,
 the cult of mythical beings derived partly from animistic beliefs
 (*//Gama*), and partly from the personification of the natural forces
 producing rain (*Tsi //Gaal, Huwe*). It must be concluded therefore
 that both peoples have on the whole the same religious system, although
 there are obviously also considerable differences in detail which still
 have to be explained. The importance attaching to this community
 of beliefs is emphasized by the fact that this religious system differs
 essentially from that of the neighbouring Bantu.

The Southern Bushmen to some extent stand apart from the rest.

RITES OF TRANSITION AND THE CONCEPTION OF HANU AMONG THE HOTTENTOTS

69

things, because hanu without some individual or group of individuals being hanu. This⁷⁸³ is when an animal is struck by lightning. A sheep so struck is very highly hanu and none⁸⁸⁸ but the very old will touch it. They cook and eat it and make use of the skin. When^[262] one realizes that the Hottentots will eat any meat however high, and any animal even though it has died of disease, one realizes how strongly this hanu influence works in making them afraid to touch an animal killed by lightning.

As soon, however, as some person becomes hanu certain things also become hanu.⁷⁸³ First of all the fire in the hut in which he is secluded is hanu. It must never be allowed to go out, nor must the ashes be removed until the day comes for the purification of the house and the removal of the fire. During all this time nothing must be cooked at the fire, and no one who might increase the peril in which the hanu person finds himself must come near it. Thus pregnant or menstruating women are always excluded. All these precautions seem to show that it is the patient's safety that is bound up with the fire. The hanu fire must be respected, not because other people may suffer from the breach of the regulations, but because the patient will suffer therefrom. In this connection it may be noted that the Hottentot hut is peculiarly private and can be used as a sanctuary. The hearth is therefore most intimately bound up with the inmates of the hut.

Raw meat and cold water are sources of great danger to a hanu person, and must be⁷⁸³ kept away from him. All my informers denied that water ever became hanu, but every⁷⁷⁸ hanu person has to be carefully protected from it, and reintroduced to it with much ceremony once the period of seclusion is over. I have a good many facts which show that water is endowed with a peculiar potency by the Hottentots, which is perhaps not wonderful if one considers how valuable a thing it is in their extremely arid country. One instance may suffice to show its power. The Hottentot witch doctor, or *lydi-dop*, never touches^[791] cold water, and never washes from year's end to year's end. His power resides, as it were, in the dirt which clings to his body, and this is always an ingredient in any medicine he gives. Should he touch water this power would be diminished, and complete immersion in water would cause the disappearance of all his potency. The chief Christian Goliath gave me an account of such a happening at Berseba in the time of his grandfather, when a *lydi-dop* who had been using his power for evil was dunked in the pond by the chief's^[483] orders, and pushed under again as his head appeared above water. Thereafter his evil powers were gone.

The clothing and utensils of the patient also become hanu, but these are a source of⁷⁸³ danger to others than himself. Theirs is the peril if they inadvertently make use of them before he finally discards them and gives them to the person taking care of him. An instance was given me of a woman who brought her husband to death's door by striking him with her *lydi*, or patient, when she was hanu.

owner of the cow would come up to the still blazing fire and ⁷⁶⁹
pour both the meat-soup and the blood into it in order to ⁷⁸²
extinguish it. Whilst doing this he would pray:—

My Tsui-//Goatse,
Let the clouds rain,
So that we can live joyfully;
Let the field-food grow,
So that we can find onions.

A long prayer which was said at similar occasions or was
sung at their dances has been preserved by Th. Hahn and
has the following wording more or less:—

Oh, Tsui-//Goab,
Thou, father of our fathers,
Thou, our father,
Let the clouds rain
That the herds may thrive,
That we may also thrive.
We have become so weak—
Weak from much of thirst,
Weak from much of hunger.
Let us roast field-food.
Thou art, aye, our father,
Our fathers' father;
Tsui-//Goab is their name.
That we may thank thee,
To thee our offers bring,
To thee, father of our fathers,
To thee, the most high,
To thee, oh Tsui-//Goab, thou.

It must be added that these same prayers, with almost the
same wording without naming Tsui-//Goab are used by the ^[77]
Bergdama, when they pray to their father, as well as by the
Bushmen of the Hei-//om tribe when approaching their god
//Gauhab. This new hypothesis that Tsui-//Goab was
originally not a divine being but has only become so later, ⁷⁷⁶
the qualities of //Gauhab having been attributed to him, who
was afterwards regarded as the devil by them, seems to be
noteworthy. It would, however, be very difficult to prove
this as more than a mere probability.

4. Though the figure of Tsui-//Goab is endowed with a ⁷⁷³
certain amount of sublimity and solemnity in the conscious-
ness of the Nama, the same cannot be said of another famous
mythical being called Heiseb.

Heiseb is said to have been an exceedingly clever Nama in ⁷⁷³
a prehistoric time, who did miraculous things. He could ⁷⁷⁸
change himself into different forms and was able to go through
mountains when pursued, etc. Above all, he died more than
once and, according to Nama belief, was resurrected. Various ^[775]

773 graves of his are to be found in the Cape Colony as well as
 778 in Nama- and Hereroland. He who passes these graves, consisting of stones piled up along old native paths, must lay a stone, a twig or something to this description on the grave in salutation to him, lest he meet with an accident on his way. I was interested to know whether there were really human remains under these often stately monuments of piled up stones. Indeed, I was told that nothing of the kind was to be found under these heaps of stone, as Heiseb was resurrected; but I did not believe these sayings. I, however, found that the earth under these sepulchral monuments was indeed empty. This curious incident instigated me to investigate this matter further as such heaps of stone, worshipped by all natives, are found in all parts of South West and what, is more, their worship was even known at the Cape according to old reports. My study of the Bushmen probably brought me on the right track and the customs of the Ovambo indicate similar phenomena. Up to this day the Ovambo pile up the hard fruit of a certain tree on the boundaries of the territory they lay claim to, to serve as beacons which are respected everywhere.

773 Among the Tjimba I found that they demark their pastures
 778 at certain points of the boundary with heaps of stones. Unless all the information is fallacious, the Bushmen, who were the only inhabitants of South West in olden times, also knew this custom. They erected stone beacons at those places where strangers used to cross their tribal boundaries on foot, i.e., where there were old paths. The implication of this for the strange hunter and gleaner was that all their activities within these boundaries would be regarded as robbery. It is not improbable that both the Ovambo and the Tjimba of the Knokoveld took over this way of demarking their tribal boundaries from the Bushmen.

Afterwards when the Bushmen had to evacuate their country for the new immigrants, the Hottentots, Bergdama, Herero, etc., these boundary-marks appeared to them as graves, which were revered as the graves of their own ancestors by piling stones on them.

The myth now included these imposing tokens of love and called them Heitai-eibeb, i.e., place, where Heiseb lingers.

773 6. The moon plays a very great rôle in the Nama mythology.
 821 It was she who brought death to humanity by means of a wrong message. Up to then humanity had been immortal, but her words: "As I die and live again—new moon and waxing moon—so will ye also die and live again," were conveyed in a contrary sense by the hare. They expect the same things from the moon that they obtain by entreating Tsui-Goab. Prayers were also sent up to her at the occasions of their moonlight dances. Similar dances of a religious character were also organised in the beginning of Spring when the Pleiades appeared. Now-a-days the prayers have

8: Dapper Q-4 (no date) 1933

FX13 Hottentot FX13
Cape Hottentot

KAFFRARIA OR LAND OF THE HOTTENTOTS

77

high in the breeze, until the skin is blown down from above; and then they foolishly believe that the force of the wind has been checked on this skin.

821
789

They also appear to have some superstition about the new moon; for when this is first seen, they all turn towards it in groups, and make merry the whole night, dancing, jumping, singing and clapping their hands, and also murmuring in their mouths⁵⁷.

821
789

They also have a pot tightly covered with a small bit of skin, and similar in appearance to the *rommelpot* used here at home on Shrove Tuesday, on which they beat continuously with one hand. They also use another musical instrument with a string, after the manner of a bow, attached to a split peg at one end, on which they blow. It produces a sound without a fiddlestick, but not a loud one, although they puff out their breath and inhale again with some force⁵⁸. So, too, one also at times sees women and children kneeling before erected stones, to which they bow⁵⁹. They have no churches, nor any sort of congregation.

534

778

as /kheis, a drum used as a rhythmic accompaniment to the songs sung during certain dances. It is fully described by Kirby, *Beats Studies*, vi, 183-188.

534

⁵⁷) This statement is probably derived from an observation made by Corporal Muller in 1855 when going on an expedition to False Bay. His party came to a certain great stone alongside the road, when the Hottentot women with them each gathered a green twig in her hand and all went to lie down on the stone, at the same time uttering some words which the Europeans could not understand. "Being asked what it meant, they said 'bette his,' pointing upwards as if they intended to say it is a sacrifice." (D. Oct. 5, 1855.)

133 There is a river a day's journey from the Cape, fed by many streams, which with a gentle motion pours its waters into the ocean near Saldanha Bay.²³⁾ Several times in crossing this I have caught the smell of sulphur. It was like the smell I remember encountering in the year 1673 in Latium in the open country, when I was on my way from Etruria, on the right of the Via Flaminia not far from Civita Vecchia. After my departure from the city, I hear, this region was shaken by an earthquake and almost overthrown. May the Gods avert the omen, and falsify my fears, so that no similar disaster may at any time fall suddenly upon these heedless, unprepared colonists, and that we may not see here a second Aetna, or some Vesuvius to rival its fires, bursting forth in a moment. Though assuredly my own experience of the preludes to such disasters makes it clear that a deadly prodigy like this portends no good. Oh, that I may be a false prophet of evil, and that the Gods above may bring it about that by timely expiations, humble purification, and acts of propitiation we may experience an averting Jove who will lay aside his angry but not inexorable bolts! Pardon the digression.

● 778 A certain Dutchman whose word I can trust assures me that he has never passed a certain rock a mile or two distant from his farm, without observing the natives who accompany him pluck a branch from some shrub or tree hard by and strew it upon the ground as a sacred offering.²⁴⁾ Being asked the reason for this act they replied, without further explanation, that it was the custom of their ancestors from of old and long in use among them, and that they took it very ill that our countrymen should foully insult their worship by disburdening their bowels in this sacred spot.

One or two natives have told me in addition that at annual gatherings at a fixed place and date under a shady rock they offer tribute of sacrifice as if to an oracle. But on this point I shall speak more at large below.

562 Their women, who are wonderfully complaisant, and no less chaste, they abuse like cattle or slaves, making them bear loads upon their backs, and they keep them under a harsh and rigid discipline. From ankle to knee their legs are bound with a close series of loops and thongs,

²³⁾ Probably the Berg R.

²⁴⁾ A similar usage was noted as far back as 1655 by Corporal Willem Muller (see above, p. 77). The "rock" to which G. refers was probably one of the "graves" of Hellaï Eibib, one of the outstanding figures in Hottentot mythology and belief. Cf. above, "General Introduction," p. xiii, and Schapera, *op cit.*, 323 f.

The most costly present lovers could lavish on each other³⁰² was buxu, and these sweet aromatic herbs of a certain^[43] *Diosma* were also sprinkled on those cairns which still are objects of worship, and where they assembled to^[778] offer prayers to the deceased or to the Supreme Being Tsüilgoab. We know that in the earliest times a large trade was carried on (||amab, trade, ||amagu, to trade, to^[439] exchange, to barter), not only with pottery, dishes, spears, and knives, but chiefly with Buxu. And the leaves of the *Diosma* growing on the Khamies Bergen, the Lange^[227] Zwarte Bergen (†Nu-||khara, a name still remembered by the old men of the !Amas tribe), and of the !Khomab Mountains in Great Namaqualand, and of †Nu-!hoas opposite Sandwich harbour, were known all over the Khoikhoi territory.

That the eyes of the ancient Khoikhoi were early⁸²¹ directed towards the sky, we shall see from a myth in the⁷⁷³ following chapter. The stars too were an early object of contemplation to them, as is evident from the number of names for the stars. Certain it is that the !*Khäseti* (!Khu-nuseti) or Pleiades, the Belt of Orion or !*goregu* the Zebras, a Orionis *χami*, the Lion, a Tauri (Aldebaran) *aob*, the husband, were known to all the Khoikhoi before the separation. There was a star-mythology, and things in the blue vault went on in the same way as here on earth.

The ancient Khoikhoi were a brave and warlike people,⁷²⁷ and it characterizes their wars that women and children were spared. War was *torob*, from *toro*, to bore, to perforate; thus^[194] war means the perforator. Bravery was highly admired, and girls used to meet the victorious heroes (||gari-b, ||gob, !ë-aob) who returned to the kraals laden with booty, singing their praise. Such heroes had then to undergo a ceremony. The priest or !gainob cut certain marks on the chest of the brave man with a flint stone, and he^[304] received then on such an occasion a cognomen as Xama-^[55] !gamteb, Lion-killer, ||Otsätamab, The One who cannot die, Aogu||öb, Destroyer of heroes, &c. Names of places⁰⁰⁰

776 It may suffice to state, that I have observed the same
821 dancing and singing towards the moon, and that I fully
can endorse Kolb's statements. As will be seen in another
page of this essay, the moon really is considered to be a
deity, *who promises men immortality.*

776 But to return to our worthy Magister, he speaks also
of another being, whom he calls the *other Captain of less
power*, from whom some of the natives (the sorcerers,
!gai-aogu) have learnt witchcraft. *He never does good to
men, but always harm. They, therefore, must fear him,
show respect to him, and serve him.*

This coincides, according to my own experience, with
the !Gauna worship of the †Auni tribe, close to Wale-
fish Bay and Sandwich Harbour, who offer prayers to
!Gauna, although they call him an evil-doer, who even
kills them when they are out hunting. If Kolb says the
name of this being is *Touqōoa*, then he is mistaken; he
has simply misunderstood his informer.

825 On pages 416, 417, and 418, Kolb speaks of the
worship of the Mantis insect. This has been doubted by
various authorities. But from what I often had occasion
to observe, Kolb's remarks are quite correct. The Nama-
[77] quas believe that this insect brings luck if it creeps on a per-
son, and one is not allowed to kill it. Strange enough, they
call it also !Gaunab, as they call the 'enemy of Tsūi-! goab.

● 778 At the conclusion of his remarks on the religion of the
Khoikhoi, Kolb supplies us with some valuable informa-
tion about the places of worship. He says: "These Hot-
tentots have neither churches nor chapels, made with the
hands of men, but they consider in their mind that
certain places are sacred, because their ancestors have
received great luck at such spots. Those places are to be
found in the deserts, and consist of stone heaps, others
are rivers, . . . and they never pass such a deserted
spot or hill without offering worship to the saint who,
according to their belief, inhabits the place, and who has
done so much good to so many of them." (P. 418.)

"Once on an occasion," says Kolb, "a Hottentot 778" •
 !|Kamma, whom I caught in the act of dancing and singing round such a spot, told me, that he, on a journey, slept at this place, and was not devoured by a lion who approached him during the night at a few yards distance only. He, the Hottentot, could not help thinking that a saint (ghost) inhabited the spot, and had protected him, and he considered it his duty not to forget this "kindness." (P. 419.)

Tsüi-!|goab, and !Khunuseti, the Pleiades.

The first Khoikhoi missionary, George Schmidt, was 821
 sent in 1737 by the Moravian Mission to the Cape. He settled amongst the Hessaquas, a tribe inhabiting the present Caledon district, on the banks of the Zonder-einde River. The place formerly called Baviaanskloof, now Genadendal, is still occupied by the United Brethren.

"At the return of the Pleiades," says Schmidt, "these natives celebrate an anniversary; as soon as these stars appear above the eastern horizon mothers will lift their little ones on their arms, and running up to elevated spots, will show to them those friendly stars, and teach them to stretch their little hands towards them. The people of a kraal will assemble to dance and to sing according to the old custom of their ancestors.

"The chorus always sings: 'O Tiqua, our Father above our heads, give rain to us, that the fruits (bulbs, &c.), nientjes, may ripen, and that we may have plenty of food, send us a good year.'"—(*Basler Magazin*, 1831, p. 12; and Burkhard's "Missionsgeschichte," Africa, vol. ii. p. 9.)

Tsüi-!|goab.

In the Appendix to his Travels, De Jong, commander 776
 of a Dutch vessel, who spent a considerable time at the Cape, quotes from George Schmidt's reports, and says: "They have no religion or rites, and they only believe

- 776ments. He very soon turns against himself, by stating that the Khoikhoi *must* believe in a Supreme, but very powerful and fiendish Being, from whom they expect rain, thunder, lightning, cold, &c.; and he adds that various Colonists had told him *that the Khoikhoi curse at the thunder*, calling him "Gutseri and !Ganazi," and "throwing something at the lightning and thunder.— (Sparrmann, German edition, p. 196. Compare in the sequel the hymn to the Thunder and to the Lightning with this statement.)
- 778 Sparrmann also makes mention of those mysterious cairns. He describes their size to be three to four feet in diameter. This is the general size of those Heitsi-eibib cairns we meet with in Great Namaqualand. He searched in vain in one of those stone heaps for curiosities and antiquities; all he found was a few pieces of wood (p. 549).

The Graves of Heitsi-eibib.

- 764 The learned Dr. Liechtenstein, who travelled in 1803
769 with the Dutch Commissioner de Mist through the Colony, gives a few but very valuable remarks. Liechtenstein and party were travelling in the Eastern Province Outeniqualand, and the field cornet Rademeier was with them to show the road. "The well-informed Rademeier," says Liechtenstein, "who had offered himself to show us the road for some distance, drew, not far from the road, our attention to the grave of a Hottentot, who, according to the general tradition of this people, long before the Christians had immigrated into these parts of the world, had been considered to be a great doctor and a wise man, and whose memory was honoured by the custom, that each Hottentot who passed by threw a fresh branch of flowers on the grave. We actually saw some half-dried branches which might have been thrown there only a few days ago. The grave consisted of a heap of stones about twenty to thirty yards in circumference.

On the 3rd of August the waggon went on to Aneip⁷⁷⁸ (IAN-~~f~~eib) or Wetfoot, and I went out of the way, with Jan Buys and two or three men, to see a hole which was supposed to be inhabited by Heije Eibib, or the Devil, and was the wonder of the country."—(Alexander, vol. ii. p. 250.)

Again: "This water-place was called Kuma Kams (Goma-llgams), or the water of the beast tribe, and near it was a heap of stones, eight yards long by one and a half high, *in a cleft between two eminences*, which the Namaquas said was a heap over their deity Heije Eibib (Heitsi-eibib). . . .

"I turned aside to get water at the fountain, 'Ahuas, or⁷⁷⁸ blood (IAus). In this was said to dwell a snake, which⁸²⁵ guarded it; but, strange to say, when the fountain was reached it was found to be dried up, and a water-snake, about six feet long, brown above and yellow below, lay dead beside it. The Namaquas immediately cried out, 'Some one has killed the snake of the Fountain of Blood, and it is therefore dried up.' Not far from the Fountain of Blood a young Bushman and his wife was met, and the woman accused her husband of having committed a great crime. She said that the day before they had drank at 'Ahuas, and the Bushman, seeing the snake there, killed it. He excused himself by saying that he was a stranger in that part of the country, and did not know that the snake he had killed at the edge of the water was the snake of the fountain.

"'Ahuas was not the only fountain in Namaqualand which was superstitiously believed to be preserved by a snake. It was singular enough that it should have dried up immediately "after the death of the snake.

"Numeep, the Bushman guide, came to me labouring⁷⁷⁸ under an attack of "dysentery, and said that he was about to die! I asked him what had occasioned the disease; and he said it was from having dug for water at the place called Kuisip, in the bed of the Kuisip River, near our

- 778 last watering-place, *without first having made an offering* and that therefore he was sure to die unless I could help him; and I asked him what he meant by saying that he had made no offering at Kuisip.

“‘Before any Bushman,’ said †Numeep, ‘digs for water at Kuisip, he must lay down a piece of flesh, seeds of the †inaras, or an arrow, or anything else he may have about him and can spare, as an offering to Toosip, the [779] old man of the water.’ I asked Numeep if he had ever seen Toosip.

“‘No; I have never seen him, nor has anybody else that I know of, but we believe that he is a great †Redman, with white hair, and who can do us good and harm. He has neither bow nor assegai, nor has he a wife.’

“‘Do you say anything to him when you put down your offering at the water-place?’

“‘We say, Oh! great father, son of a Bushman, give me food; give me the flesh of the rhinoceros, of the gemsbock, of the zebra, or what I require to have! But I was in such a hurry to drink this morning that I scratched away the sand above the water and took no notice of Toosip; and he was so angry, that if you had not helped me I must have died.’”—(Alexander, vol. ii. p. 125.)

Here we have the most open-hearted confession of a Namaqua (Khoikhoi) who was in great anxiety. The human heart is always more communicative when in sorrow and troubles, especially among savages, whose manners, like those of children, are still very simple and natural, and not dictated by the rules of an absurd etiquette and fashion.

Heitsi-eibib, Kabib, Heigeib, and †Gama †gorib.

- 777 About the year 1842, the missionary work amongst the Namaquas was commenced more vigorously, chiefly by missionaries of the Rhenish Mission. The Rev. Knudsen has left us a translation of St. Luke, up to this date unsurpassed in style and correctness by any